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NARRATIVE

Of the State of Religion,

Within the bounds of the Presbyterian Church in the United States, and of the churches corresponding, for May, 1830.

As the affairs of Christ's kingdom move on to a crisis, it is to be expected that the operations of the church, and the movements of her enemies, will assume a more decided character. The spirit and tone of the several reports from the churches the present year, evince an unusual advancement in the progression of moral causes, and also the nearness as well as the certainty of the results that are to follow. The facts contained in these reports are of a nature to gladden the hearts of Zion's friends. These facts in a condensed form are now presented to the churches. *We will declare in Zion the work of the Lord, our God.*

In a church of such wide extent of territory, and embracing so great a diversity of character, it is to be expected that there will be some dark spots, some undesirable things; and in an age of so much enterprise and innovation some excitements and local jealousies are to be looked for; but it is doubted whether there exists a body of Christians that exhibits more unity of spirit and co-operation on all great and radical points. May union and liberty ever be inscribed on the ample folds of our banners. We are one; but our union is based upon freedom of thinking and discussion.

The first subject to which the eyes of the churches will be turned, and which is vitally connected with their highest interests, is the *special work of the Spirit.* Revivals of religion are the hope of the church; and it is now understood that by them, in a great measure, her borders are to be extended, and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present thus far appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the churches of the east and west, of the north and south. The following is a list of the churches that have been blessed with showers of grace, viz. Champlain, Malone, and Beekmantown, in the presbytery of Champlain; Watertown, Sackett's Harbour, Adams, Brownville and Louisville, in the presbytery of Watertown; Hudson, Cairo and Hunter, in the presbytery of Columbia; Augusta, Western, Trenton, Warren, Union, and Rome, in the presbytery of Oneida; Windsor, Franklin, Bainbridge, Harpersfield, West-Coventry, and Forks of the Delaware, in the presbytery of Chenango; Cicero, Liverpool, Salina, 3d church in Pompey, Syracuse, and Otisco, in the presbytery of Onondaga; Truxton, in the presbytery of Cortland; Owego, in the presbytery of Tioga; Ovid, in the presbytery of Geneva; 4th church in Albany, Schenectady and Kingsboro', in the presbytery of Albany; 1st & 2d churches in Troy, Glen's Falls, Granville, Hebron and Whitehall, in the presbytery of Troy; Ridgebury, West-town, Centreville, and Amity, in the presbytery of Hudson; Poughkeepsie, Pittsburgh, La Grange, and Pleasant-Valley, in the presbytery of North-River; Sweet-Hollow, Brooklyn, coloured presbyterians in the city, Union church, Canal street, Laight street, and Cedar street churches, in the presbytery of New-York; Frankfort, Wantage, and Pattison, in the presbytery of Newark; Flemington, Baskingridge, and Amwell, in the presbytery of Newton; Bridgeton, Greenwich, Tinnicum, 5th, 10th, and 11th churches in the city of Philadelphia, in the presbytery of Philadelphia; Patterson, in the presbytery of Bedford; Harrisburgh, in the presbytery of Carlisle; George's Creek, in the presbytery of Redstone; 3d and 4th churches in Cincinnati, and New-Richmond, in the presbytery of Cincinnati; Greensburgh, Shiloh, Mumfordsville, Springfield, and Lebanon, in the presbytery of Transylvania; Salem and Franklin, in the presbytery of Salem; the counties of Moore, Robertson, and Richmond, in the presbytery of Fayetteville; Salem and Athens, in the presbytery of Athens, (Ohio); Alemanse, Greers, Buffalo, and New-Hope, in the presbytery of Orange; Goshen, within the limits of the Choctaw nation, in the presbytery of Tombigbee; Medway, in the presbytery of Georgia; Berrington, Hopewell, Indiantown and Kingstree, in the presbytery of Harmony; Shiloh, in the presbytery of Crawfordsville; and Hebron, in the presbytery of South-Alabama.

In some of these churches the work of God has been marked and powerful; in others the Spirit's influence has been distilled like the dew, moistening the roots of piety, and fertilising the fields of Zion. Sabbath schools, bible classes, pastoral visitation, plain, direct preaching of the word, have been the instrumentality employed in promoting these revivals of religion.

In connexion with these animating facts, it is sad to notice the presbyteries whose reports contained nothing of interest. The heart searching question should indeed be agitated; why this declension; why this withdrawment of the divine influences; why are so many places like the mountains of Gilboa, on which neither rain nor dew descended? The question has a fearful emphasis, if we remember that God has said, he is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children. In many presbyteries, however, who do not record the victories of Zion's King over large numbers of sinners, the means of grace are well attended, the churches are walking in harmony, and the tone of piety is far from being low.

The various benevolent societies which adorn the age, in which evangelical Christians of every denomination are so happily united, have been well sustained the past year.

Our churches have entered universally, with becoming spirit, into the grand and thrilling measure of supplying the United States with bibles, in two years. It is believed that this noble resolution of the American Bible Society will be carried into effect, if her auxiliaries and the friends of the bible throughout the land come up manfully to the business, as they have promised to do. And when the work is accomplished, we doubt not it will appear from the vigour imparted to the pulsation of piety, and the amplitude given to the mantle of love, that the charities of the church are among the most effectual means of sanctification.

The *tract* cause has been greatly prospered. The plan of monthly distribution of tracts, which has been adopted with such signal success in the city of New-York, has been carried into effect in other cities and towns, and will doubtless become general. If prudence and energy are combined in the distributors, we may hope that this single measure will tell with amazing effect upon all the great interests of the church and the world. Already in many places the means of grace are much better attended; and the enormous evils of sabbath-breaking, profaneness and intemperance, have received a check.

Vigorous efforts have been made in many parts of the church to rescue the *Sabbath* from desecration. The most virulent opposition has been manifested from without. Whether in all cases the measures adopted have been the most judicious, or whether the best spirit has always been exhibited in executing these measures, the Assembly do not pretend to affirm; yet it deserves to be repeated, and should never be forgotten by the churches, that the weapons of our warfare are not carnal, but spiritual; that tenderness and humility are perfectly consistent with, and should ever characterise unshrinking fortitude and moral heroism. The Sabbath is the great institute of God's government in this world. Neither religious nor civil liberty can survive its extinction. Let the friends of the Sabbath give themselves to praying, that an enterprise so vital to all that is valuable in our institutions as the "Sabbath Union," may be prospered.

Bible classes and Sabbath schools, those nurseries of the church, have greatly increased, and the seal of God's Spirit has been stamped upon them. May they be multiplied a thousand fold, till all our children and youth shall be brought under their powerful and dissolving influence. In several instances a work of grace has commenced in them, and the instruction communicated there has been blessed in turning the hearts of the fathers to the children, and the hearts of the children to their fathers. Though much has been done in this department of benevolence, more remains to be done. Thousands of children in our land are yet without the blessing of Sabbath school instruction. The interest of the field equals the demand for labourers. Both combined ought to put every minister and elder and parent upon the most strenuous and self-sacrificing exertions.

The monthly concert for prayer, on the first Monday of each month, is now almost generally observed, though not with the interest or as numerously as could be desired. The concert of prayer for Sabbath schools, on the second Monday of each month, is also become more general. These seasons of prayer and alms-giving keep the great object of christian benevolence distinctly before the churches. Here the power is applied which moves the wheels of this great moral machinery that is to convert the world.

The cause of *Education for the Christian Ministry*, has received a new impulse. The Assembly's Board and the Branch connected with the American Education Society, are each enjoying the patronage of the churches, while other societies in various districts are doing much for this good cause. These societies are the fountains that must supply the rivers that water the cities of our God. If this broad land is to be furnished with able and devoted ministers of the new testament, *much* more must be done. The increase of population, and the places vacated by death, demand all the men that can be furnished, and even more, so that no aggressive movement can be made upon the kingdom of sin and error, unless a fourfold exertion on the part of the churches be made. And the Holy Spirit of God seems in a great measure to be withdrawn from most of our colleges and academies. If the prayers of the churches be not more directed to these interesting groups of young men, we may fear that the ways of Zion will still mourn, and her desolate heritages lie waste. It is an encouraging fact, that tho' the number of theological seminaries has increased, the number of students in each is not diminished. If every church would consider itself an education society, and feel bound to train up her sons, as some churches have done, for the Lord, there would be no want of ministers. It is devoutly to be wished that this subject were more earnestly pressed upon the attention of the churches.

The cause of missions, foreign and domestic, notwithstanding the pecuniary embarrassments which have pressed heavily upon many parts of the country, has steadily advanced. The Assembly's Board of Missions has accomplished much, and the success of its operations proves that while other societies of a kindred character increase and prosper, the field is broad enough for every labourer. The Home Missionary Society, a noble institution, is going forward with its numerous agencies and auxiliaries with encouraging prospects; and if the love of Christ reign in the directors and agents of these excellent societies, they may accomplish much for Zion. Let them rise and flourish, till every congregation shall be blessed with a pastor, till all the waste ground in our vast territory be brought under the culture of the spiritual husbandman.

The Seaman's Friend Society is beginning to exert a wide influence upon that hardy class of men, who go down to the sea in ships, and do business upon the great waters. It is regarded with interest by the churches, and it has already taken its proper stand among the great christian enterprises of the day.

The Colonisation Society is viewed as more and more important, and is receiving a considerable portion of patronage.

The cause of Temperance has advanced with astonishing rapidity. From every quarter the glad intelligence is received, that the greatest evil that ever cursed our land, which, like the plagues of Egypt, had come up into all our dwellings, has been powerfully checked. If the tide has not been turned, its volume has been greatly diminished; many lives have been preserved, and millions of money have been saved.

So many appalling facts have been presented, so powerful an impression has been made upon the public mind, that no member of the church can use or vend spirituous liquors without prejudice to the cause. If no harshness or vituperation be employed to advance this enterprise, it will ultimately triumph; but patience and unceasing exertion are indispensable. Until intoxicating liquors are entirely banished from groceries and inns, where they ought not to be kept, and be confined, as they should be, to the druggist's shop, the work can never be accomplished. May that time speedily come.

This cause is intimately connected with the prosperity of Christ's kingdom. In some cases, the temperance reformation has prepared the way for, and resulted in, a gracious work of the Spirit.

From the General Association of Connecticut encouraging reports have been received. The churches are walking in the truth; and if some of them have been deprived of their pastors, others have been blessed with the presence of the holy Comforter. Showers of grace have descended the past year upon many churches, and great numbers have apparently commenced a new life. More recently the power of God has been specially manifest in Norwich, Saybrook and Enfield. Benevolent institutions are receiving vigorous and increasing support.

From the General Association of Massachusetts, we learn that after a temporary suspension of the divine influences, God is beginning to revive his work, and to grant special tokens of his love. In Boston and the vicinity God is raining down righteousness. Thro'out the commonwealth the line of distinction between truth and error is more visibly drawn; many feeble churches have been strengthened, and evangelical truth is producing its legitimate effects.

The report from the General Convention of Vermont states, that generally the Holy Spirit's influences have been withdrawn from the churches in that body during the past year; but that a powerful work of grace is now in progress in Castleton and the vicinity; in which great numbers are turning to the Lord. The temperance cause is signally triumphant there.

From the General Association of New-Hampshire, we learn, that many of the waste places in their Zion are being built up; the cause of benevolence is prospering, and no inconsiderable number of extensive revivals of religion have been experienced.

From the General Conference of Maine no communication has been received.

From the Reformed Dutch Church, we learn that the Lord is smiling upon that portion of Zion. It contains 200 churches, and numbers 150 ministers. Her theological and literary institutions are flourishing, and the benevolent enterprises of the day are regarded with favour and receive a liberal support.

From the Synod of the German Reformed Church, we learn, that while some prejudices exist in some sections, against benevolent institutions, still the churches are rising in spirit and power; that the truths of the gospel are faithfully preached; and in the churches of Frederick city and Baltimore, the Lord is pouring out his Spirit, and bringing sinners to the foot of the cross.

It is painful to record on the same page with the triumphs of grace and the spread of truth, the ravages of disease, and the reign of death. Although the harvest is plenteous, and the labourers are few, it has pleased the great Lord, in his inscrutable providence, to lay aside some, and to call off from the field by death others, in the vigour of life, and in the midst of their usefulness; thereby admonishing all to work while it is called to-day, to double their diligence, lest they be found sleeping.

In closing this report, we are constrained to say, that of ministers and churches to whom so much is given, much will be required. God has called us to live in an age, when the foundation of an edifice, on whose fires the light of a millennial day will dawn, are to be laid. The work has commenced, and the form of it will depend in no small degree upon us. If ever wisdom from heaven was needed, it is needed now. Let each member of the church, no matter what his station or where his residence, feel that the word is addressed to him—"Arise, and build." *It may be the Lord will work with us.* Soon the top-stone shall be brought forth with shoutings from a thousand tongues, *Grace, grace unto it. Even so, come Lord Jesus, come quickly.*

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

PRISON DISCIPLINE SOCIETY.

Abstract of the Report prepared for the Boston Recorder.

The Managers record the continued smiles of Providence; and call upon the Society to notice with them the death of their venerable President, George Bliss.

Maine.—A Sabbath school was organised last season, in the state-prison at Thomaston, whose success has been truly encouraging. The legislature have made appropriations for its support, and the convicts have become more industrious and obedient.

Vermont.—The legislature have provided for the erection of a new prison at Windsor, on the general plan of those at Auburn and Wethersfield. It is to contain 136 cells; and the walls and roof will probably be erected the present season. An agent of this Society urged the importance of this measure upon both branches of the legislature, in session at Montpelier, at the request of the Governor; and a law was passed in its favour within a fortnight, with almost entire unanimity.

Massachusetts.—The new prison is finished and occupied. A competent witness on the spot, says a greater change was produced in the behaviour of the convicts in a few weeks after they entered the solitude of the new prison, than had been produced by the combined influence of all the causes which had been brought to bear upon them in the preceding year and a half.

A small building has been erected, containing an apartment for a Sabbath school, where about fifty of the younger convicts are instructed on the Sabbath, under the superintendence of the chaplain. The legislature at the last session authorised the erection of a chapel, which has been finished. The improvement in the buildings at Charlestown, is not more worthy of notice than the improvement in discipline. It is the Auburn system, well introduced; and what has been done at Charlestown, can be done elsewhere. If now the present warden shall be as successful in the pecuniary results, as he has been in introducing the new discipline, he will show himself to be an invaluable public officer. He merits and receives great praise for what he has already done.

The legislature, at the last session, appropriated $30,000 for the purpose of erecting a hospital for lunatics, after having previously made munificent provision in the McLean asylum at Charlestown, for those who are able to support themselves, or whose friends are able to support them.

Connecticut.—The new prison at Wethersfield, Conn. continues to sustain the high character given to it the past year, in the official communications of the Executive of the state. As an example of neatness, order, great industry, mild and wholesome discipline, faithful instruction, economy and productive labour, it stands at least on a level with the prison at Auburn. In one respect, it was the last year without a parallel; the proceeds of an average of about 150 prisoners, exceed the whole expense of their support, including the salary of the officers, by $5068.94.

There is an important movement in Connecticut in behalf of juvenile delinquents. The Governor has introduced the subject in his message; and the ladies in the city of Hartford and in Fairfield county, are searching for this class of persons of most tender age in the poor houses, and providing for them suitable care and instruction. And a worthy mechanic in New-Haven has given his personal attention for three or four years so effectually to the children in the poor-house, as to change the whole aspect of their condition and future prospects. He formed a Sabbath school among them; provided preaching for them at his own expense; as soon as they are old enough, he gets them good places, where they are apprenticed; and thus persevering attention has reduced the number from nearly forty to six or eight, and the expenses of the town for the support of the establishment from nearly $4000 annually to a little more than $1000. The number of all classes in the poor-house, has been reduced, principally by his personal attentions, from nearly 130 to about 70. To these efforts he was induced by hearing an address in New-Haven by an agent of this Society. As there was no prison there, he thought he would do all the good he could in the most wretched place he could find, which was the poor-house. Besides attending to the children, he took out the Christians he found there, and provided for them at his own expense in private families. After knowing the blessedness of doing this some time himself, and receiving into his own bosom an hundred fold for all he gave away, he went to the churches to which the poor Christians belonged, and told them that he was receiving mercies very fast in taking the poor of the churches out of the poor-house, and that he should be glad to have them receive a part of the mercies by doing a part of the duty; but if they were not willing, he was willing to have his measure full, pressed down, shaken together and running over. Christian friends, this is not fiction; the name of the individual will be mentioned when he is dead. If we approve of his conduct, let us imitate his example.

There is still another important movement in Connecticut. At least two of the counties are building or preparing to build houses of correction, on the general plan of the state-prison; where the intemperate, vagabonds, pilferers, and the vicious poor generally, may be brought under wholesome discipline and instruction, and be made to support themselves. The legislature have authorised a tax in the county of Fairfield, to raise $10,000 for this object.

New-York.—On Blackwell's island, the city of New-York is erecting an establishment on the same general plan, and for the same general purpose as the foregoing.—Through the direct influence of this Society, the original plan has been altered so as to separate the inmates more from each other, and to give them the benefits of solitude and silence. The bridewell in the city of New-York, which has been repeatedly presented as a nuisance by grand juries, and which we have endeavoured from year to year to expose to public abhorrence, is at last likely to come down. The prison at Sing-Sing has been finished since our last report, containing 800 cells, extensive shops, a convenient cookery, hospital and chapel. The legislature have authorised the addition of 200 cells, by putting another story to the main building. The commissioners of the legislature, on building a new female penitentiary in this state, submitted to that body a plan and estimates, and recommended the location of it either at Utica or Troy. The question has been deferred in the legislature, though the plan of providing such an institution has been sanctioned by them. A committee has recommended, that the inmates should be kept in separate apartments, and secluded from each other, according to the present mode practised in reference to males.

The prison at Auburn maintains the same general character which it has had for a course of years. It continues to be as it was five years ago, a specimen of neatness from the gate to the sewer. In this respect it furnishes a good lesson to many private families. Combinations in villany are to a great extent, if not wholly prevented. Silence, industry and order reign throughout the establishment. The health, among a population of more than six hundred within the walls, is about equal to the most favoured country villages in New-England, and greater than that of the city of Boston.—The moral influence is good, as might be expected from the public worship, the Sabbath school, the reading and study of the bibie, the solitude, and other means which are in daily operation; as is proved by numerous cases of reformation, & comparatively few cases of recommitments. The former are more than 140; the recommitments are less than one in 12. The legislature have granted the resident chaplain an addition of $250 annually to his salary, which will diminish the expenses of this Society at that prison to the same amount. Those who hear much of this prison, and then visit it, go away and say that the half was not told them; and thousands visit it from America and Europe as a model for imitation.

New-Jersey.—At the last winter session of the legislature, a joint committee made thorough work in examining and exposing the abuses of the state-prison at Lamberton; in which service they acknowledge the assistance received from an agent of this Society, as highly meriting the thanks of the legislature. They thus disclosed a state of things very similar to that at Charlestown two years ago. The committee recommended, as the only remedy, the building of a new prison on the general plan of those at Auburn and Wethersfield. Their report is a most valuable public document on abuses in prisons, and will be published in the appendix.

Pennsylvania.—In Philadelphia, the old prison on Walnut street remains as it was, a sink of corruption. There can be no question that it is a money making plan to a large amount annually. It pays nothing into the treasury of the county, and makes heavy drafts on the interior counties for the support of their convicts. The prison on Arch street is another New-York bridewell. We wish we had the same evidence that it is coming down speedily. It differs from that in one respect. In bridewell, debtors are not confined; in this prison, 817 debtors were confined in the common receptacle of debtors and criminals, during eight months ending Feb. 25, 1830; all for less than 20 dollars each, and 30 for less than one dollar each.

The new prison on Francis street, called the eastern penitentiary, has been occupied by way of experiment during the last year, on the principle of solitary labour. Perhaps a building for this purpose may soon be erected within its walls. If so, the prison in Walnut street may perhaps be broken up; although it is said by some that the convicts will never go, as they have hundreds of dollars at command, and would expend it all in employing counsel to defeat such a measure.

The new prison in Pittsburgh, erected at an immense expense, and for the purpose of solitary confinement without labour, does not answer the purpose for which it was designed, or for which it is used. The building was first put up, and the system of punishment afterwards prescribed.

Maryland.—The new buildiug within the yard of the Baltimore penitentiary, for the solitary confinement at night of nearly 400 convicts, has been finished and occupied during the last year. The Directors have twice publicly acknowledged themselves and the state indebted to this Society for the plan. The legislature has published the same document, and the Board of Managers have ordered the purchase of 100 copies of the stereotype edition of our reports.

District of Columbia.—The new penitentiary is so far finished that it may be occupied. Congress contemplate the melioration of the penal code for the district; and a code of rules has been adopted by the inspectors of the penitentiary, which may become of great value to the world.

Tennessee.—In this state the objects of this Society are receiving attention. A letter from the Governor acknowledges the receipt of our reports, which were very acceptable, as the legislature had authorised the erection of a penitentiary. An agent has since visited Wethersfield, and taken the plan of that institution.

Ohio.—We have evidence that the objects of the Society are receiving attention in this state. The synod of Ohio has provided a chaplain for the penitentiary at Columbus, and the superintendent is inquiring of us for information.

In *Illinois*, where a new penitentiary is building, the Lt. Governor has been furnished with our reports and a plan of the prison at Auburn. He visited the eastern states, for this among other purposes.

Annual Reports.—Of the 4th report 4000 copies were printed. This edition was soon exhausted, and with it the remaining numbers of our former reports; so that our means of usefulness seemed to be gone, while the demand from the south and west, from South-America and Europe, was increasing. The Board therefore resolved to complete the stereotyping of the whole series, provided funds could be obtained for this specified purpose. This has been done, in part, and an edition of 2000 copies printed in January. The volume contains 330 pages 8vo. and is sold single in boards for $1 a copy; and by the quantity, to legislatures and public institutions, in the pamphlet form, at 50 cents. If another edition should be required, the Society will be able to furnish them at a cheaper rate. Six editions of the first report have now been printed, three of the 2d, two of the 3d, and two of the 4th. By thus extensively disseminating the information contained in the reports, abuses in prisons are exposed, and corrected or prevented; approved plans of prisons are made known; and the public mind interested to some extent in behalf of a miserable class of men.

Imprisonment for Debt.—[The report contains a mass of information on this subject, of which we cannot give even a summary the present week.]

Receipts of the year ending May 25, 1830, $3353.52. Monies appropriated and paid, $3085.02. Balance $268.50.

COMMUNICATIONS.

For the Western Recorder.

MODERN INFIDELITY.

(Concluded.)

But I must hasten to bring this discussion to a close. Time would fail me to allude to the thousand circumstances which conspire, in this day of light, and knowledge, and enterprise, to hasten the progress of infidelity. The triumphs of the Prince of Light have alarmed the prince of darkness, and roused him up to deeds of desperation. People are beginning to take sides. There was no necessity of this, while all were content to dwell together in the "plains of Ono." The godly and the ungodly, the believer and the skeptic, the spiritual and the earthly, then possessed so many common traits of resemblance, that in the ordinary intercourse of life, they could walk hand in hand; and in all the decent externals of christianity, could seem to unite heart with heart, while walking to the house of God in company.

But circumstances have for a long time been gradually changing. The true builders, one after another, have been leaving the plain, to engage heartily and fearlessly in rearing up the decayed interests of the spiritual temple. The number of these is continually increasing. The methods of labour are daily multiplying; and the great Master-Builder appears to be carrying forward the work with unprecedented success. The "mingled people" of the plain are gazing and meditating. What shall they do? The language and the idolatries of Ashdod will now become a reproach. The externals of religion, in the view of all, are diminishing to their comparative insignificance; and now the men who do not engage earnestly as spiritual builders, will appear in their real character, as opposed in heart to the interests of vital godliness. Every accession of strength to the builders thus tends to break up the old amalgamation, and to compel many, through the necessities of the case, to become decided in their principles and conduct. The advance of the great work of separation, brings to light many things that had been hidden. Many sources of advantage, as well as of mischief, are daily developing; and perhaps the time is not far distant, when the enemies of the cross of Christ will be distinctly arrayed under their own banner, in open hostility to the armies of the living God.

The signs of the times are peculiar and striking. On the one hand, many are running to and fro; knowledge is increasing; and the everlasting gospel is flying abroad over the face of every kindred, and nation,

and people under heaven. On the other, the emissaries of the adversary are in motion; error is increasing among the unconverted; and the friends of vice, irreligion and infidelity are pushing their advantage at every defenceless post. The strife will be long and deadly. It will try men's souls. But we know who are destined to conquer, and who to be overthrown. Nor is this all. We begin to see some of the lighter skirmishing among the outposts. We begin to see the nature of the warfare, and to understand in some measure, the required methods of attack and defence.

Under such circumstances, how important is it for every Christian to understand the signs of the times, and to read in the striking providences which are continually unfolding, what it is, that the Lord would have him to do! In many things the duty of every one is modified by circumstances. To ascertain our duty is always an important step towards performing it. The sin of ignorance is no longer to be winked at. Christians are bound to open their eyes upon the passing, as well as the coming events. Intelligence should be placed before them. Motives should be pressed upon them. They should be told how the battle rages; whose is the victory, and whose the defeat. And while I think of it—every christian family, in times like these, should possess an authentic vehicle of intelligence, on which the signs of the times are distinctly portrayed. Have you thought of it, christian reader? Have you availed yourself of the suggestion? Remember, also, that you are your brother's keeper. What is useful to you, is no less needful for him; yet perhaps he knows it not.

TIMOTHY.

For the Western Recorder.

IS THE SABBATH A BURTHEN, OR A DELIGHT?

Christian sympathy is often deeply excited by the case of young persons who find the Sabbath day a burthen. Under the mistaken notion that it is merely a day of rest from common employments, many who dare not openly profane it are at a loss for any means of preventing the ennui of an idle day. Look at an intelligent young man of this class. He can enjoy a well written book, but cannot conscientiously take up one that has no sort of reference to religion. This would be to profane the day no less than by any other secular engagement. But the very qualification of a book, that would make it suitable for his perusal at this time, destroys all its interest for him. Had an angel penned the volume, the simple fact of its being a religious one makes the bare sight of it repulsive. He ordinarily enjoys intelligent conversation, but if at all conscientious, he cannot indulge freely in discussing every worldly topic. Still he cannot relish topics suited to the consecrated day, and is therefore reduced to the alternative of the merest common place remark or almost continued silence. Going to church, where friends may be seen or fine faces and dresses admired, is a partial relief, but even this satisfaction is marred if the preacher is faithful in presenting truth. The evils of the case are often enhanced in the estimation of such an individual, by the efforts of religious friends to interest him in the appropriate duties of the day. In short, the day is to him a tedious one, and he rejoices to see it close. And this is the case with thousands of piously educated young people, who dare not openly violate, and yet have no heart properly to sanctify the Sabbath.

This state is indeed a melancholy one. For much is lost, even in this life, by such persons. To the sincere Christian the Sabbath is the happiest day in the week. His enjoyments are of the noblest kind. He studies the revelation of infinite wisdom, examines his own moral character, and the remedy for his moral diseases. He dwells on all those grand and transporting themes which belong to the plan of redemption through Christ. But all this pure enjoyment is unknown to the persons of whom we speak. But if this be so, where is *their* heaven? The christian Sabbath has the elements of the Christian's heaven. Its engagements are a prelude to the engagements of the eternal Sabbath. The very nature of a Christian's heaven will exclude from it those who cannot enjoy the Sabbath in its appropriate duties. Suppose the whole of our lives here were Sabbath, and the persons in question still as averse to religious duties as they are now. The bare thought of spending a life in this way, is to them intolerable. If then believers could have more of heaven in this world, unbelievers would for the same reason have more of hell. And whenever we reach a state where all is heaven to the follower of Christ, that very state will be hell to his enemies. It is no fiction to say, that if impenitent sinners were admitted to heaven, *i. e.* to that state which is heaven to the Christian, they would by that very circumstance be made completely miserable. And whatever may be our professions, if the Sabbath is not to us a part, a beginning of heaven, there is no heaven for us. But to return from this digression to the case of intelligent young persons who do not love the Sabbath. Do they ever inquire why they do not enjoy its appropriate exercises? And if they do thus inquire, what is the result? Are they averse to prayer? Why then would they think it a privilege to have a prince for their intimate friend and ready benefactor? Are they averse to the perusal of the scriptures? Why then fond of other books? For the scriptures contain every species of fine writing that has ever appeared. And as to the wisdom, the valuable knowledge to be found there, there is no parallel between this and all other books combined. We have wisdom that cannot err, discoursing of the most important subjects that can ever engage our attention. Is the social worship of God disagreeable to these persons? Why, then, do they delight to engage in celebrations to honour their fellow men? Why find satisfaction in showing public respect to a Washington or LaFayette? There is nothing unpleasant in exhibiting our regard for superiors whom we love. We often feel flattered if allowed to exhibit some open testimony of regard to a fellow creature. There must, then, be some monstrous perversion of all our moral feelings, if we do not love the social and public worship of God. The aversion which men feel in this case contradicts all the developements of the moral sense towards our fellow men. It shows unequivocally to all who are under its constant influence, that they are enemies to God; that they are entirely deceived in supposing themselves either his friends or even neuter. But is this the feeling with which they are willing to stand at his bar? If not, O let them seek deliverance while it is offered, and thus be happy here and glorified in heaven.

C. S. A.

FASHIONABLE AMUSEMENTS.

Under this head, the Presbytery of South-Alabama hold the following language, in a letter to the churches under their care:—

Our design is, in a few words, to remind you of the solemn injunction of the apostle, "Be not conformed to this world." We have heard, with grief, that in some places within our bounds, it has been made a question, whether it might not be regarded as consistent with their christian profession, for members of our church to participate, and also to allow their children to participate, in the fashionable amusements of the day; such as resorting to theatres, and attending dancing parties and balls. We therefore, as a Presbytery, feel it our solemn duty to express, in the most unqualified manner, our deep conviction, that such a practice is utterly incompatible with the character of the professed followers of the Redeemer; and that, as a general fact, it furnishes ground for a process of discipline. And we are sustained in this opinion, we believe, by the recorded sentiments of the highest judicatory of our church; and also by the present practice of a large portion of our churches throughout the country. We are unwilling to believe, brethren, that it can be necessary for us to enter at large into the consideration of this subject. We trust that there are but few among you, who do not feel fully assured, that an indulgence in fashionable amusements is altogether a departure from the example of Christ, and a violation of your most holy vows. We wish to be distinctly understood, by all our churches, on this subject. The pernicious influence of theatrical amusements is indeed generally admitted, even by men of the world. We often hear it said, however, in respect to dancing assemblies, that there can be no harm for professors of religion to engage in such "innocent amusements." Innocent amusements! Can that be innocent which is a waste of infinitely precious time; which diverts the mind from God, and the great things of eternity, and which hardens the heart and blinds the conscience? Can that be innocent which dishonours religion, grieves the hearts of the friends of Jesus, and injures the reputation of the christian profession, even in the eyes of the world? And can that practice be innocent in you too, ye parents, who have solemnly promised to bring up your children for God, which sends them to mingle in the pleasures of the gay and giddy throng, where all your pious instructions are sure to be obliterated, and every serious impression must be banished from their minds. When our Lord and Master shall call you to account for the manner in which you have trained up your offspring, will he pronounce it innocent? Will your children themselves, in that fearful day, pronounce you guiltless? Tremble for yourselves, brethren, if you find in you the least desire to engage in the vain amusements of the world. What will the christian profession avail you, if you have none of the spirit of Christ? Remember that the vows of God are upon you, vows recorded in heaven, and attested by angels, and think of the infinite responsibility you have incurred. Oh, think of the awful import of the christian name; and see to it, that you do not become stumbling blocks over which precious immortal souls shall plunge into perdition.

TEMPERANCE.

A FEW FACTS.

The Washington Spectator, addressing itself to the young men of that city, after alluding to the dark scenes of inquity, which are connected with the use of ardent spirits, presents for consideration a few facts, all of which had been known to occur in a certain given place, which was like most other places through the land:—

We know the following facts concerning men, who were once temperate, but began to indulge in an occasional glass, J—— M—— was in the habit of drinking to excess. He was finally attacked with a fit in a barn, and died in a few hours. An acquaintance of his, visiting him, (being probably under the influence of liquor), broke out profanely as follows:—"*M——, it's a d—d pretty thing for you to go to h—ll drunk.*" We hope our readers will excuse us for quoting the identical language; we could not substitue any thing more or less horrible and disgusting. This same man was afterwards drowned by being seized, while bathing, with a fit, the consequence of drinking, by which he had completely impaird a fine constitution. The next victim was S—— M——, a once respectable and useful mechanic, but fond of the tavern.—Being refused liquor one day by his employer, he went home and wrote the following note:—"*I have lived long enough; tell Parson H. not to say any thing at my funeral;*"—and went and hanged himself. He had no doubt lived too long for the happiness of himself or the community. Some of his companions were intoxicated at his funeral. The fourth victim was Mr. U——, the father of a large family. Drinking spirit flushed his whole system exceedingly, maddened his brain, and as he was a very muscular and powerful man, rendered him quite as terrific and dangerous as a disimprisoned maniac. He was found dead in a field, and a bottle near him. Mr. F——, who was often seen taking juleps and antifogmatics at the bar, fell out of an upper window as the consequence, and died. P——, a lover of slings, frequently drank to sickness and staggering. He could not sustain the violence done to nature; he was found in his room lying on his face, and covered with swarms of flies, claiming their right to suck out whatever the pestilence had left. Perhaps the most distressing case of all, was that of a fine young man, careering along the street on a gay and untutored horse; himself heated with brandy; his face flushed beyond its natural rosy tint, and his spirits greatly excited; when meeting a friend, who asked him, "*Will you go with me to ——?*" "No," he replied, "*I'll go to h—ll first.*" The next prancing of his abused horse threw him to the ground, and it was his death-fall! Hapless youth! thou would'st give worlds for permission to drink nothing but cold water.

From the New-York Observer.

INTEMPERANCE AND PROFANITY.

Messrs. Editors.—In a recent extensive tour in the United States, I was pleasingly astonished, (being a stranger), at the rapid progress made by your Temperance Societies, & the evident good effects already produced on the community. But my pleasing anticipations were disturbed by the almost universal prevalence of *swearing*, and the utterance of the most grevious oaths and execrations; some even apparently straining their invention in the coining of new blasphemies, many expressions of which, I must say, appear exclusively in the United States. To my view, this species of *intemperance* ranks in turpitude, not one whit behind the other. Your Temperance Societies have advanced the moral dignity of men one grade, by inducing them to abstain from drinking ardent spirits. Let them complete their work, by inviting every member of a Temperance Society to pledge himself likewise to *temperance in speech*, and two important results will be gained, instead of one. The man that refuses, (not having intoxication as an excuse), must then avowedly sin, in the face of the world, for the "love of the evil."

A CANADIAN.

From the Philanthropist & Investigator.

TEMPERANCE PRIESTCRAFT.

It has become a very common thing, for the enemies of the temperance reformation to attribute the whole to *priestcraft* machinery. It is true, that among the clergymen of the different denominations, there are those whose influence has done much towards the happy change which has been effected in our country; but to charge them as a *body*, with this *conspiracy* against the rights and liberties of the *people*, is unjust in the extreme. We would, therefore, step forward, as the advocates of this injured class, and from our own personal knowledge, declare that *many* of them, so far from aiding the *conspiracy*, are continually throwing in its way innumerable obstacles. The following remarks are from the Fall-River Monitor:—

"Without detracting from the merits of the clergy who have taken an active part in this business, I would ask if no other class of men have taken part? The objecter does the clergy too much honour, in attributing all the beneficial results of the temperance cause to them. Dr. Rush, of Philadelphia, was perhaps the first to awaken the public attention to the importance of this subject; and at the present day, many of the most respectable of the medical faculty in every state are exerting all their influence for the suppression of intemperance. Our judges, too, have found that intemperance is the parent of most crimes which disgrace human nature at the present day, and like true patriots, have raised their voices against it. Our lawyers, our merchants, our manufacturers, our farmers, our mechanics, all perceive the growing evil, and have raised their arms to shake off the burden. Let us, then, "render unto Cæsar the things that be Cæsar's."

Testimony of the Presbyterian Church.—The following resolutions were drawn up and adopted at the recent session of the General Assembly:—

1. Resolved, That this Assembly considers itself called upon to make a public acknowledgment of the goodness of God, for the uparalleled success, with which he has crowned the efforts of those who are actively concerned in the promotion of temperance.

2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan adopted by the American Temperance Society.

3. That the Assembly feels bound to repeat its former recommendation to the ministers, elders and members of the churches under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of futhering the cause of temperance.

4. That this Assembly earnestly recommends to all persons, for whose spiritual interests it is bound to consult, that they favour the formation of Temperance Societies, on the plan of entire abstinence.

5. That while this Assembly would by no means encroach upon the rights of private judgment, they cannot but express their very deep regret, that any members of the church of Christ should at the present day, and under existing circumstances, feel themselves at liberty to manufactnre, vend, or use ardent spirits, and thus, as far as their influence extends, counteract the efforts now making for the promotion of temperance.

A NEW AND VALUABLE WORK.

N. Boynton, Mechanics' Place, in this city, has published an edition of pocket-handkerchiefs, containing a variety of selections, calculated to awaken attention to the subject of intemperance. The excellent hint was taken from the circumstance, that Johnson's sabbath mail report had been printed in a similar manner. Mr. Boynton deserves patronage. A specimen of the handkerchiefs can be seen at this office, and can be obtained by the dozen or single, by calling on Mr. Boynton.—*Philan.*

INTELLIGENCE.

FOREIGN ITEMS.

The following gleanings of the Vermont Chronicle from the London journals, embrace several important details as respects the conversion of heathen in India, and the instruction of the destitute at home. The Chronicle, it must be allowed, is one of the most industrious of gleaners.

The resolution embraced in the first abstract is one that ought to be extensively imitated in our own country; for if people are so insensible of their need of the gospel, as not to seek it after the ordinary methods of dispensation, it ought forthwith to be carried to them, and affectionately pressed upon their acceptance. Go ye out into the highways and hedges, and compel them to come in, that my house may be filled.

District Visiting Societies.—Another of these Societies was formed at St. Barnabas church, by members of the establishment, in January last. A resolution was adopted, "that not one spot in the parish should remain unvisited; not one individual ultimately should remain unacquainted with the truths of the gospel." "From families already visited," the Society say in their address, "it is a lamentable fact, that two of three thousand have been found destitute of the sacred scriptures, and unaccustomed to attend any place of divine worship. It appears, therefore, indispensably necessary, that means, heretofore not resorted to, should be employed, for moralising, evangelising and saving the ignorant and neglected poor. The committee respectfully and affectionately solicit you to survey the parish in which you reside, and to observe its spiritual condition. Amongst a population of above 50,000 immortal souls, what proportion of these attend public worship? In the churches of St. Luke and St. Barnabas, and the chapels connected with our dissenting brethren of every denomination, accommodations for one-fourth of the population are not provided. There must, therefore, be multitudes of the neglected poor, whose moral and intellectual welfare should be the object of earnest solicitude to their more enlightened and affluent neighbours."

Christian Instruction Society.—There are, "in connection with 56 associations, now federated with the parent society, 1100 gratuitous agents, constantly employed in visiting 27,000 poor families; 60 prayer meetings or preaching stations have been established in different districts of the city and suburbs, at which unitedly an average attendance of not fewer than 2000 is obtained on some part of the Sabbath day, the majority of whom could not be induced to attend more public means of grace. Upwards of 300 children have been procured during the quarter for different Sunday schools, about 200 adult persons induced to attend public worship, the circulation of the scriptures had been aided in more than 150 cases, and suitable relief had been afforded to, or obtained for, upwards of 1500 distressed persons, and 600 were reading the larger publications furnished by the loan libraries."

Baptist Home Missionary Society.—"This Society now employs thirty-six missionaries, besides affording aid to upwards of forty stated and occasional preachers of the gospel, whose labours are carried on at about two hundred and fifty stations, situated in forty-one counties in England, Wales, and adjacent islands. Since the commencement of these exertions, upwards of one hundred and thirty Sunday schools have been established by the agents of this Society, in which many thousands of poor children have been gratuitously instructed."

Missions to China.—A writer in the Baptist Magazine recommends petitions to Parliament, that, in renewing the East-India company's charter, if it is renewed, "no steps may be taken, which shall in any way prevent Christians of every denomination from directing their benevolent attention to the introduction of christianity" into China. The hostility of the East-India company to missions, which they have shown whenever they had power, is thought to demand this course; as, according to the present regulations, intercourse between British subjects and China is restricted to the company's vessels, and to such persons as they may expressly permit to go in them. Dr. Morrison, we believe, resides at or near Canton, as chaplain to a mercantile establishment; and not as a missionary. The writer suggests that these petitions should also ask the abolition of infanticide in India, and of the participation of the British authorities in the rites of Juggernaut.

Scotland.—Gælic School Society.—From the 19th annual report, presented at Glasgow, February 22, "it appeared that a blessing from on high manifestly attended the labours of the Society, inasmuch as its schools had been instrumental in bringing many souls from darkness unto light. The report also stated, that in the applications made for additional schools, the directors were almost always solicited to send godly men as teachers; a striking proof that the people were feelingly alive to their spiritual wants."

Ireland.—"The Archbishop of Tuam, convinced of the importance of the knowledge of the Irish language being a part of a recommendation of a minister of the gospel *for the province of Connaught*, has come to a determination (should the Lord spare him so long) of not receiving into holy orders, after the first of January, any person for the ministry of that province, who shall not be capable of reading and addressing the people in that language."

Malayan Archipelago.—Bible Knowledge extending.—"In conversing with some Chinese, I was asked by one, who Jesus was, and before I could answer the question, it was replied to by another Chinese sitting by, much to my delight and satisfaction. He said, "Jesus was the Son of God, the Son of God the Father; that he came into the world to save mankind, which he effected by suffering and dying in the stead of sinners."

"Such an account from a heathen, an entire stanger, whom I had never met with before, quite astonished me. I asked him, where he had learned all this, and whether he had ever met with any of our missionaries, or read our books. He had met with neither; he had heard of the name of Mr. Gutzlaff, but had not seen him, and had picked up his ideas of religion from hearsay and common report. If so, it proves that the spread of divine knowledge among the people must be general, and it augurs a good result, by the divine blessing, in the course of a few years. I therefore thanked God and took courage."

Malacca.—Tsze Hea, a Chinese young man, was baptised, April 5, 1826, having lived consistently with his christian profession for fifteen months. He is studying with a view to future usefulness among his countrymen. More labourers are much wanted at this station. At Bangkok, in Siam, "is another most promising and important field of labour." Mr. Tomlin has left that place: Mr. Gutzloff remains.

India.—Rev. Mr. Addis writes from Nagercoil, respecting the meeting of the Tract Society. "There were many present, that a year ago were sunk into the filths and abominations of idolatry, but by the blessing of God the Spirit, on reading the tracts distributed, they have renounced idolatry, and are now to be seen in their right mind, in the assembly of those who worship the living and true God. The native Christians have exerted themselves greatly in behalf of their perishing countrymen during the last year, and have subscribed to the Tract Society alone, upwards of 1000 rupees, or about £100 sterling, including a few sales of tracts and occasional donations. We have printed 35,000 tracts and small books, besides the usual number of school books, &c. the general business of the printing-office and book-binding department; so you see we are in the midst of labour, having nearly thirty congregations and chapels to attend to, thirty-nine schools to superintend, together with our duties of study and composition."

In the same letter he says, I must not omit to inform you of the success of the gospel in the western mission that joins this, under the care of Rev. Messrs. Mead and Miller. There they have also upwards of twenty congregations, and as many schools, and fifteen or twenty chapels; but they have suffered severe persecutions lately, and several school rooms and one chapel have been burned down. The poor Christians have endured their afflictions with christian fortitude; some have even lost nearly all their property for the sake of their profession. On the Rajah's coming to the government, the great men and leading people of the heathen made a vigorous attempt to raise idolatry to its former splendor; matters at present are pretty quiet. In the church missionary station also, joining this on the northeast side, only not in this kingdom, being in the East-India company's country, religion flourishes greatly."

Calcutta.—A native gentleman has lately attacked the Churuk Poojah, or swinging festival of the Hindoos, as, though it may have been a religious ceremony, it has degenerated into a mere pretext for drinking, gambling, and kindred vices.

The baptist schools in this city continue to prosper. At Bonstollah and other villages, a little east of Calcutta, the gospel is making progress, "from house to house, and from village to village."

Cutwa.—Mr. W. Carey mentions the baptism of nine persons; five women and four men.

Monghyr.—In June, four natives and one other person were baptised in the Ganges, by Mr. Moore.

Dinapore.—Mr. Leslie writes, "Great things are doing among the soldiers at Dinapore. Mr. Moore lately went up and baptised sixteen, and a few weeks ago I received a letter, calling me up to baptise seventeen more. I have not yet gone, but either Mr. M. or myself intend going soon. They seem to be enjoying a day of pentecost at that station."

Sewry.—Four members are mentioned as having been added to the church.

Burmah.—The Baptist Magazine says, "The progress of the mission in this empire has been remarkably encouraging of late. The following paragraphs are extracted from a letter lately received by Mr. E. Carey from a lady in Bengal:—

"Of late, God has, in a peculiar manner, blessed the missionary labours of Dr. Judson, in Burmah; he has baptised at different times recently, twenty-one converts to christianity from among the Burmans. The good work is still going on, and his whole soul is engaged in it. Mr. and Mrs. Wade are a very valuable acquisition and comfort to him in missionary work. That mission, it can now be said, is receiving the divine blessing in a remarkable manner. Mrs. Wade has her female school on the best plan of any in this part of the heathen world; several of her pupils are, it is hoped, real converts. No less than five have made a profession of religion before many witnesses. Shall we not rejoice that God is thus honoured?"

From another source, we learn that in January, 1829, Ko-hah-tah, one of the Burmese converts, was ordained as pastor of the little native church in Rangoon.

POPERY IN HUNGARY.

The following awful confessions, as drawn up by Jesuits, and forced upon converts to popery in Hungary, at the time of their public renunciation of the protestant faith, are from a work published in Germany, in 1823, by G. Ch. Fr. Monike, and entitled "History of the Hungarian Form of Curses." The form consists of twenty-two articles. We have room only for the nine which follow:—

We confess that the Pope at Rome is the head of the church, and that he cannot err.

We confess and believe that the Pope at Rome is the representative of Christ, and has full power to forgive and retain sin arbitrarily, and to cast into hell and to excommunicate whomsoever he pleases.

We confess that the most holy Pope is to be honoured by every one with divine honour, just as it is due to the Lord Jesus Christ himself.

We confess that the reading of the holy scriptures is the cause of all corruptions and sects, and the fountain of blasphemy.

We confess that angels and men must esteem the holy Virgin higher than Christ, the Son of God.

We confess that every priest is greater than even the mother of God, Mary herself, insomuch as she brought forth the Lord Christ only once, and brings him forth no more; but a Roman priest sacrifices and creates the Lord Christ, not only once, but whenever he pleases.

We confess that the Pope at Rome has power to alter the holy scriptures, and to add and to diminish as he pleases.

We confess that the Roman faith is the catholic one, is unadulterated, divine, saving, primitive and true; but that the evangelical, which we have voluntarily renounced, is false, erroneous, blasphemous, cursed, heretical, pernicious, seditious, wicked, fictitious and invented. As therefore the Roman religion, as of one kind, is thoroughly and perfectly good and saving, we curse all those who have introduced to us this opposing heresy of two kinds. We curse our parents, who brought us up to this heretical faith. We curse likewise those who made the Roman catholic faith doubtful and suspicious to us; and we curse those who administered to us the cursed cup. Yea, we curse ourselves, and call us cursed, because we made ourselves partakers of this cursed heretical cup, out of which it is not lawful to drink.

We also swear, that as long as we have a drop of blood in our body, we will persecute this cursed evangelical doctrine, and eradicate it secretly and publicly, violently and deceitfully, with words and with deeds, the sword not excluded. Finally, we swear before God, before the holy angels, and before you here present, that in case of a change in church or state, we will never, either from fear or complaisance, depart from this saving Roman catholic and divine church, nor turn again to or embrace the cursed evangelical heresy.

[Hungary is one of those countries which have been lately referred to as proof of the present tolerant spirit of the Papists.—*Ed. Conn. Observer.*]

Dutch Reformed Church.—From statistics recently published, we learn that the two Synods of Albany and New-York, which embrace all the churches of this connection, have under their care congregations, &c. as follows:—

Synod of Albany in 1829, 8 classes, 92 churches and congregations, 52 settled and 12 unsettled ministers, about 12,000 families, and 65,000 souls.

Synod of New-York, in 1830, 8 classes, 90 churches and congregations, 64 settled, and 14 unsettled ministers, about 11,000 families, and 61,000 souls. The population, therefore, now under the care of this denomination in the United States, may be estimated at about 125,000; organised into 190 churches and congregations.

The Combination.—Many of the writings in the newspapers, concerning priest-craft, and against the Lord's day, the temperance associations, the union of evanglical Christians for the distribution of bibles, and tracts, the Sunday schools, and the missionary societies, are produced by the Jesuits; and infidels of all grades are joined with them in the ungodly compact.—*Protestant.*

The African church in Rochester, a neat brick edifice, has been sold at auction, on a default in the payment of a mortgage of $800.—Its floors have been ripped up, and the pews removed, preparatory to improving the building for other purposes.

REVIVALS.

Religion in Wales.—One of the Edinburgh books just reprinted in this country, furnishes an extract of a letter from Rev. Dr. Peter, theological tutor of the academy of Caermarthen, dated February, 1829, which gives an account of a revival of religion in Wales, that had then been in progress more than a year. The writer was "confident that between three and four thousand had been added to the churches of the Independents."

Boston.—The Boston Recorder, in noticing the accounts of the revival in that city that have gone abroad, says, that with some qualification they are substantially correct. The work began in the Salem church, as connected with Dr. Beecher's society, (now worshipping in that place), soon after the burning of the Hanover street church. It has since extended to all the other evangelical churches. The article, however, closes with the following remarks, which are painfully applicable to other places beside Boston:—

"To those statements we are compelled to add, that the general state of the professing Christians is not such as to promise a deep, thorough and lasting work, unless they repent and renew their diligence and devotedness. There is too little of the agonising spirit of prayer, and of untiring, holy effort; too little of humility, of tenderness, and of earnest wrestling with God. May we not solicit a remembrance in the prayers of many Christians, and many churches? This city must be a fountain of health to a large and extending region; or it must spread far and wide the moral contagion of error and sin. The number of evangelical professors is small, compared with the multitude of the people.—Suppose that 600 were anxiously inquiring, or even that as many were hopefully converted, what are they among sixty thousand people?—They are but as one in a hundred; or as twenty converts in a town containing 2000 inhabitants. O this is still a "great and polluted city," and there are thousands and thousands who must be born again or be lost."

Union Church, N. Y.—A correspondent of the New-York Evangelist represents the revival in this church, since Rev. C. G. Finney has been labouring with them, as extensive and powerful, and the prospects of the church are quite flattering. It was organised in October last, with 35 members. 103 have since been received as the fruits of the revival, and 42 by letter.—*Utica Ch. Journal.*

Charlemont, Mass.—A letter from a friend in Massachusetts, states that there is a work of grace going forward in Charlemont, more powerful than they have ever experienced. We hope to obtain particulars soon.—*Evangelist.*

SABBATH SCHOOL DEPARTMENT.

Valley of the Mississippi.—The unparalleled project of occupying this whole field with Sabbath schools, succeeds, thus far, beyond the most sanguine expectations. Meeting after meeting has been held in Philadelphia with accumulating interest; the full result of which we are as yet unable to state. Many thousands of dollars, however, have been subscribed in that city, and by the members of the Assembly. In New-York, on Wednesday the 9th inst. as we learn from the Observer, a public meeting was held relative to the same object, which resulted in the raising of $11,456 on the spot, A pledge was given at the same time, by the committee of the American Home Missionary Society, to establish through their missionaries in the valley, the coming year, one thousand schools. Measures were also taken for the further circulation of subscriptions in the city. The proceedings of the meeting were full of interest. Further particulars next week.

Sunday School Celebration.—The third anniversary of the Sunday scholars, took place in this town, on the 7th inst. We have rarely been more gratified on any public occasion; and a more interesting moral spectacle has scarce ever been presented to this community. The throng of neat, healthful, and intelligent children, accompanied by their teachers, moving in procession through the streets, to the place of meeting, was calculated to excite a peculiar emotion of deep interest; an emotion partaking of the elevated feeling raised by the moral grandeur of an extensive plan of benevolence, and the tenderest solicitude, excited almost to painfulness, for the welfare of the guileless beings through whom this system of religious education is producing the most important and beneficial results in society.

The body of the first baptist church was occupied by about fourteen hundred children and

their teachers, attached to ten religious societies, of four denominations, in this town; one of them the African church, which furnished an interesting school of about sixty neat and well behaved coloured children. The other parts of this extensive church was crowded with a multitude of spectators, whose deep attention evinced the gratification they derived from the exercises of the occasion. The services were very appropriate and judicious; and the friends of Sunday schools are deeply indebted to the gentlemen who took part in them, and so happily adapted each department to the promotion of the immediate objects of the celebration.—*Providence Journal.*

Sabbath School in State-Prisons.—A law passed at the last session of the Maine legislature, provides for the establishment of a Sabbath-school in the state-prison, by the warden, under the direction of the inspectors; at which school the convicts shall be taught the rudiments of learning, and receive moral and religious instruction. The care of it is to devolve on the chaplain, the deputy warden, the clerk, or such overseers as the warden may designate. The warden is to purchase the necessary books, and the chaplain's salary is increased in consequence of the additional labour.

How dangerous! Is not this a specimen of priestcraft? Is it not uniting church with state?

WESTERN RECORDER.

UTICA: JUNE 15, 1830.

"*It is humane and paternal in all its provisions.*"—So says the Oneida Observer, in reference to the law which provides for the removal of the Indians; and many an inconsiderate reader, no doubt, will credit the assertion. But let us, for argument's sake, allow the assertion to be true; what follows? A familiar illustration will enable us to see.

Suppose, in the first place, that the people of Oneida county were, like the Indians, located on lands guaranteed to them as their own absolute property by the United States; second, that the state of New-York were determined to get the land on the strength of *subsequent* engagements on the part of the United States to purchase it for them, whenever the inhabitants of the county *should be disposed to sell it;* third, that the state had threatened the county with violence, in case of its refusal to sell out to the general government, and had actually resorted to foul means, for the purpose of inducing the head men of the county to comply with the unjust requisition; and fourthly, that in the midst of this oppression and distress, the injured inhabitants of the county had made their earnest and respectful appeal to the general government, for protection against their unrighteous oppressors.

Now, if the United States, instead of protecting the little community, whose existence and whose rights they had acknowledged by treaties innumerable; if instead of protecting them in the peaceable and quiet possession of their lands, they were forthwith to pass a law appropriating funds for the purpose of purchasing the said lands, directly in opposition to the prayers, the petitions and the remonstrances of the rightful owners; who is there living, that would fail to see the injustice of the measure? Here and there a partisan might still say, perhaps, that the "*provisions*" of the law were "humane and paternal." But what would it signify, while the very existence of the law itself was injurious and oppressive, in view of the special circumstances of the case? The people of Oneida would never submit to such a law as this, while they had the power of successful resistance.—No doubt, the editor of the Observer himself would be among the first to oppose the law; for after all the *humanity* of its provisions, it would deprive him of a fat office, and a lucrative employment. While feeding upon the paternal loaf, it is easy to imagine that every thing else is paternal; but a removal of the loaf would be likely to rectify the misapprehension.

The Baptist Register, also, seems to be satisfied with the decision of Congress, because "*the law, as it now stands*, by the final enactment, *sanctions* no compulsory measures," &c. But what if it does not *sanction* any such measures? Its very *existence*, brought to light, as it has been, against the earnest entreaties of the Indians, and in compliance with the unprincipled demands of their opposers, give no small *countenance* to the continuance of compulsory measures; and no one, we should think, who would look candidly at the whole train of proceedings, could fail to perceive that it does so. Have the negociations of Georgia been hitherto fair, and open, and conciliatory, and humane? Have her commissioners never tried to bribe the Indians against their interests, or to render their title void? Have the Indians never been threatened, abused, or treated with violence by the Georgians, for refusing to sell their lands? And is it a small thing that the latter have passed a law, which will prevent the former from seeking redress for injuries in the courts of justice of the state, by prohibiting Indian testimony in any controversy which may arise between the Indians and the white citizens of Georgia? It is under such circumstances as these, that Congress have passed the law, which, to say the least, indirectly encourages the efforts of Georgia, when it is perfectly well understood what will be the *character* of those efforts. And what, in the mean time, does the law do for the Indians? Does it ensure them protection? No. Does it engage to respect the former treaties in the *strictest* sense? Nothing like it. No such provisos as these could be carried through the house. The law, with its *fair* face, will no doubt tend to the perpetuation of Indian wrongs; and tho' many will still say that it is for the good of the Indians to remove, we cannot but feel that in this respect, "the tender mercies of the wicked are cruel." Georgia has no compassion for the Indians; the general government have not listened to their prayer; and it is difficult to see how the Indians are to be benefited by being *driven* into their supposed privileges. At least, it might have been well for their oppressors to become just, before they affected to be generous. It may now, for ought we can tell, be necessary, for the Indians to remove; but who are they that have created the necessity? This is the question.

The Promises.—One of the London Magazines gives a touching account of the death of a clergyman, who had a long conflict with disease, and darkness, and doubt, and unbelief; in the midst of which the passage, "For a small moment have I forsaken thee; but with great mercies will I gather thee," &c. (see Isaiah liv, 7, 8), was brought home to his mind with such power and sweetness, that he obtained the victory. This passage, together with the verse in connection, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer," he ordered to be written out in a legible hand, and placed before him, where he could fix his eyes upon it in devout meditation. Other promises were afterwards added in the same manner. Nor did he feed upon them in vain. His mind was "never more ruffled." He remained tranquil to the last, waiting in the patience of hope, for the coming of his Lord. Such is the efficacy of the promises to the christian heart, when applied by the Physician of souls, through the influences of the adorable Comforter. What could the Christian do in times of peril without the promises?

Central Agency.—The Corresponding Secretary of this Agency having been confined at home for several weeks, by sickness in his family, has during that time, as he desires us to say, done very little for the missionary object. But health having been restored, he has removed with his family to this village, and hopes now to be enabled to prosecute the object before him with new vigour and success. It is gratifying to add, that thus far, wherever the Secretary has been, he has been received with uniform kindness and cordiality; and that applications for assistance have been forwarded more or less from ten counties, embraced within the specific limits of the agency. The Board meet this day, at the office of the Corresponding Secretary, in Mary street, at 2 o'clock, P. M.

Burning of the Bible.—The editor of the Western Observer, of Jacksonville, Kentucky, says—

"We have resided in a city where the bible has been burnt by the priest's orders, because, forsooth, it had not the "mark of the beast" enstamped upon it. We have before us an account of a similar transaction; with this difference, that the Roman priest burned the bible himself, which he took from a man into whose possession it had gratuitously fallen."

Western Reserve College.—At a meeting in New-York, to take into consideration the wants of this institution, as represented by Professor Storrs, the head of the theological department, and Rev. Mr. Coe, one of the trustees, it was resolved to make efforts in the city for founding two professorships, one of theology, and another of some branch of literature. About two thousand dollars were subscribed on the spot.

The American Citizen.—One of our patrons, who has received a copy of this paper, as issued last week, inquires of us, what can be the object of issuing another *secular* paper in this village, when so many are already established. Not being remarkably wise as to this matter, we will take the liberty of answering this question by proposing another. Would it not be well to have *one* paper in addition to the three, which, in reference to all the great questions of state policy, of literature, and of sound morals, will be found uniformly to take the right ground, fearless of personal responsibility, and regardless of party considerations? If the community do not show themselves willing to support *such* a paper, we shall be greatly mistaken.

Botanical Lectures.—We invite the attention of our villagers to the advertisement of Mr. Edgerton, in a subsequent column. Mr. E. is well known as an approved lecturer in botany; and it is needless to add, that this agreeable department of science now holds an important place among the liberal studies of our high schools, ladies' seminaries, and academic institutions. We hope that the youth of this village, especially, will avail themselves of the present opportunity. Introductory lecture to-morrow.

The Quarterly Christian Spectator, for June, has just come to hand, with a rich variety of articles—twelve in number. The work, as we have occasion to know, is fast rising in reputation. Its religious character, aside from polemical discussions, is allowed to stand high; and as to literature, our country has, perhaps, at the present time, nothing which is superior to it.

"*Whom ought Ministers to obey?*"—A sermon by this title, as preached by Rev. J. I. Foot, of Brookfield, Mass. at the ordination of Rev. L. W. Clark over the church of South-Wilbraham, has been received. The text is in Acts, iv, 19—"*Whether it be right in the sight of God, to hearken unto you more than unto God, judge you.*" The subject is one of great importance, and the preacher seems in some measure to realise it. The sermon will be read.

Peter Parley's Method of teaching Geography to Children, with nine maps and seventy-five engravings, principally for the use of schools. Utica, Hastings & Tracy. Hartford, H. & F. J. Huntington.—"Peter Parley's" method of instruction, in the several publications where he displays it, shows an intimate knowledge of the mind of young children, and great facility of adaptation. The little work on geography is not inferior to his other publications. It simplifies the study of this science, and so blends amusement with instruction, as to possess strong attractions for the juvenile mind.

Editorial Change.—Rev. Mr. Rand retires from the editorial department of the Boston Recorder, to that of the Education Reporter; and is to be succeeded by Mr. Calvin E. Stowe, late assistant professor at the Andover Seminary. The Reporter will be issued on the 24th inst. Patronage is solicited.

Subjects for Dissection.—Every body knows the necessity of obtaining subjects for dissection by students in anatomy. But the great question is, how shall these be furnished? The editor of the Journal of Humanity proposes the enactment of a law, by which the bodies of all who die *drunkards* in jail or at the alms-house may be sold for this purpose, and thinks that in such a case there will be no farther occasion to fear the violation of graves.

Foxboro', Mass.—The retailers in this town have voluntarily relinquished the traffic in ardent spirits. No more "retailers or taverners," are to be licensed by the select men. In addition to this, the towns have voted hereafter to discourage the use of mourning apparel.

Drunken Crows.—The Boston Philanthropist & Investigator mentions, that "some boys at Wiscasset, have caught many crows by soaking corn in rum, and placing it within their reach. They were easily seized, when under the operation of the spirit."

This is very well. To set one nuisance against another, may help us to get rid of both.

One Thousand Drunkards—as it would appear, by the report of the American Temperance Society, were *reclaimed* during the past year. This is a result that the friends of entire abstinence had never anticipated.

Dr. Edwards, it seems, does not accept the call from the New-York bowery church.

POLITICAL.

FOREIGN.

London papers to the 4th of May, have been received at New-York.

The all-absorbing topic of discourse in the British metropolis, relates to the *health of the King*. Every thing concurs to render it probable that his hold on life is short and frail. The official bulletins continue to be issued daily by his majesty's medical advisers; but they are extremely laconic in their terms, and generally conclude by saying that "the king has passed another bad night." The following is a copy of the latest:—

"*Windsor Castle, May 3d*, 1830.

"The King has suffered much by a want of sleep; nevertheless his majesty's symptoms are mitigated this morning."

The levee announced for the 5th and 7th of May had been dispensed with, but his majesty's birth-day was to have been celebrated on the 7th.

Turkey.—A letter dated Constantinople, March 25th, 1830, says—"We hear from Tiflis, that the Russian troops at Erzeroum are busily employed in repairing and strengthening the fortifications, and that they are to keep possession of that place, in addition to the other cessions made to them by the Turks. In the boon stipulated to be paid at the peace of Adrianople, the Russians have made considerable abatement, but the Turks give up the fairest portion of Armenia."

The German papers state that the Sultan has paid the second instalment due to Russia, and that the Russian army was to commence its march homewards on the 2d of May.

Greece.—The papers contain the protocol of the conference held at the foreign office, London, Feb. 4, 1830; present the plenipotentiaries of France, Great-Britain and Russia, in relation to Greece. It designates Prince Leopold of Saxe-Cobourg as the sovereign of that country, and provides that all the subjects of the new state, of whatever religion they may be, shall be admissible to all public employments upon a footing of perfect equality.

Dr. Lushington recently asserted on the floor of the British House of Commons, that the income of the Archbishop of Canterbury *did not* exceed 32,000*l*. (about $150,000); and that the Bishop of Durham's income was *only* 22,000*l*. (about $100,000!) per annum.

DOMESTIC.

Salem Murder.—The developements which have recently taken place in regard to the most horrid, and until now mysterious murder of Mr. White, of Salem, have filled the public mind with gloom, horror and dismay. For cold-blooded barbarity, nothing in this country has ever before equalled it. Terrible as it is, it threatens trouble, tribulation and anguish, even more terrible than the murder itself. Could the desperate and guilty wretches who prepared the deed, suffer alone, public indignation and justice would assign them to the most ignominious death. Pity would be choked in contemplating their infamy, and refuse her humble offering in the cause of human suffering. But unfortunate for the community they are not isolated beings; they are not mere hangers on to the skirts of society. They have connections the most tender, relations the most dear. The fate of others, respectable, innocent and honourable, depend on them. The same sentence, which in justice dooms them to death, dooms an aged and an innocent father to infamy and disgrace; a young and lovely wife to agony unutterable, and a large circle of relatives and friends to sorrow and dismay.

It is said in the Salem papers, that the chief offender, the originator of the diabolical plot, has been admitted as a witness on the part of the state. From a private letter, it appears that both of the Knapps were willing to screen themselves by becoming witnesses for the government, and that a committee waited on the father of them, to know which should be accepted. The thoughts of sealing the doom of one of his own children was more than nature could support, and the feelings of the father for a season conquered those of the man. Pointing to the chamber in which the wife of his oldest son lay, he said "on account of that young creature, save my oldest." The scene is described as agonising beyond human endurance.

The wife of J. J. Knapp, Jr. now about 20 years old, is one of the most beautiful and accomplished ladies in Salem, and her entire devotion to her husband had become proverbial in that town. She has not yet been permitted to visit him in his prison. Her grief and mental agony are beyond description, and she mourns as those "without hope." Although not permitted to visit her husband, she insisted on going to the jail, where she was carried in a carriage; but she was unable to look up when she got there. Knapp went to the window of the prison to see her, and it is said he did not discover any extraordinary emotion.

It is lamentable in the highest degree, that the fate of two such beings should be so intimately and so inseparably united. Yet so it is; an innocent, and a virtuous, young, and amiable female, made to adorn her sex, is united with a guilty wretch, whose crimes render him an outlaw from the favour and protection of society.—*Prov. Journal.*

The Salem Register gives the following account of the arrest of Palmer, whose disclosures led to a discovery of all the circumstances attending the murder of Mr. White:—

"It appears that a fortnight ago, a letter was received, directed to "Joseph Knapp, merchant, Salem." The letter was supposed to be intended for Mr. Joseph J. Knapp, a respectable merchant of this town, (and father of Joseph J. Knapp, Jr. and John F. Knapp), who took it out of the post-office, and opened it; but finding the letter to contain some dark allusions and threats, and relating in all probability to the late murder, he gave it into the hands of the committee of vigilance. Measures were immediately taken to detect the writer of the letter, which was dated at Prospect, Maine, and signed "Charles Grant, Jr." It turned out that his real name was not Grant, but "John R. C. Palmer, Jr." a resident of the adjoining town of Belfast. After his arrest, he made various disclosures, by which it appeared he was in full possession of the facts relative to the Salem murder; and information of his statements having been received in this town by the committee of vigilance, they immediately caused Joseph J. Knapp, Jr. and John F. Knapp, to be arrested. Thus the father was the accidental cause of the detection of his sons."

A special session of the supreme court is to be held in Salem, on the 20th of July, for the trial of the persons accused of the murder of Mr. White.

The Cherokees.—The following extract from the Cherokee Phœnix, of the 15th of last month, (at which time the decision of the Senate in favour of the bill was known), contains a suggestion which seems to confirm the impression, which some have entertained, that the ultimate decision of the conventional rights of the Cherokees will be referred to the supreme court:—

"Very soon the House of Representatives will decide, if it has not already decided, on this important question. It is much to be feared the representatives of the people will not respond to the views and feelings of their constituents, but deliver their weak allies to their enemies. But be this as it may; let both houses of Congress decide as they may, we confidently think justice will be done, even if the Cherokees are not in the land of the living to receive it. Posterity will give a correct verdict. But we are not now making such an appeal; we hope we are not at the end of our row; we hope there is yet a *tribunal* where our injured rights may be defended and protected, and where self interest, party and sectional feelings have nothing to do. Let then the Cherokees be *firm* and *united*. Fellow citizens, we have asserted our rights; we have defended them thus far, and we will defend them yet by all lawful and peaceable means. We will no more beg, pray and implore, but we will *demand* justice; and before we give up and allow ourselves to despondency, we will, if we can, have the solemn adjudication of a tribunal, whose province it is to interpret treaties, *the supreme law of the land*. Let us then be firm and united."

Massachusetts Claim.—The bill for the payment of this claim, due for militia services rendered during the late war, passed both houses of Congress, and received the signature of the President. The entire amount of the claim which was presented to the war-office in 1817, was $843,601.34. Only $430,748.26 have been allowed. But by a law passed several years since, and yet in force, interest is to be allowed on all claims, from the time they are created till the payment is made. Of course the interest for sixteen or seventeen years will make the amount to be paid about nine hundred thousand dollars.—*Westfield Reg.*

Duties on Salt.—There can be no doubt (says the New-York Commercial Advertiser) of the policy of the bill to reduce the duty on salt, in a national point of view. But its operation will be greatly to the injury of the canal fund of this state, as the Onondaga salt duty must be repealed. As it happens, however, the constitution of this state will not allow of the *repeal* of this duty; so that either the manufacture of the article must in a measure stop, or the legislature must pay the duty back again in the form of a bounty.

Rivers and Harbours.—The bill providing for the erection of a number of light-houses, buoys and piers, and the improvement of certain harbours, which passed both houses of Congress, but was retained by the President for further consideration, contained among other appropriations, the following for surveys in New-York, viz: Hallets' cove; for a canal round Hurlgate; for the improvement of the navigation of the North river; and for the improvement of the harbours of Sackett's-Harbour, Oswego, and Black-Rock.

"*Things left Undone.*"—Under this title, the National Intelligencer enumerates fifty important bills which had been matured and reported in Congress, but not acted upon, notwithstanding the length of the session. Besides these, it adds, there were some thirty bills for making appropriations for different works of internal improvement; as many concerning land offices; a dozen or more concerning the district of Columbia; in all, including private bills, perhaps three hundred.

Distressing Accident.—We learn, verbally, (says the Ohio Gazette), that three young men, brothers, lost their lives in the east part of Marion county, by the presence of carbonic gas, familiarly called damps. The first entered the well for the purpose of cleaning it out; but he had descended but part of the way, when he suddenly fell to the bottom. His mother, who was standing by, supposing he had slipped, called another son immediately to his relief; who having descended a few feet, also fell in the same manner. She then called her third son, who also entered the fatal well. He had scarcely begun to descend, when he called out—"Mother, I am faint," and instantly shared the fate of his unfortunate brothers. On assembling the neighbours, it was soon ascertained that the well was so completely charged with the noxious vapour, that a lighted candle was extinguished within six feet of the surface. The lifeless bodies were taken out as soon as it could be done consistent with the safety of those assisting. What makes this case peculiarly distressing, is the fact, that the father of the young men is blind, and they were his principal, if not his only dependence. The name of the family our informant did not recollect. It is a matter of some surprise, that with the universal knowledge of mankind of this danger, so common to wells, that so little regard is paid to it. No person should ever presume to descend into any well, without having first let down a lighted candle; if that will burn freely, there is no danger from this cause.

Honourable Distinction.—A Washington paper states, that on Monday the 31st ult. the Cherokee delegation presented to Mr. Frelinghuysen, an elegant wampum belt, wrought by a female of their nation, as a small token of their gratitude for his exertions in their behalf. This present was accompanied by a letter from one of their chiefs, in which he spoke very feelingly of the obligations of his countrymen to Mr. F. and the distress "to which, by an almost unheard of refinement of legislative cruelty, they are now condemned."

Revenue of the Cayuga and Seneca Canal.—We are informed by the collector of tolls for this canal, that the receipts at his office to the 7th inst. are about *sixty per cent* more than for the same period of the preceding year.—*Geneva Gazette.*

Seneca Lake.—The project for lowering the waters of Seneca lake, so as to drain the marshes at the head, has again been under the consideration of the canal commissioners, and we are informed the damages are assessed at $150,000. As the law provides that those to be benefitted by this measure shall pay the damages, it is presumed the advantages to be derived will not justify the payment of this large sum, and that it will be entirely abandoned.—*ib.*

Lotteries.—The grand jury of Philadelphia have presented "the lottery offices in the city and county, as a nuisance of the most dangerous and appalling magnitude, destructive to industry and morals, and ruinous to thousands of the citizens of this commonwealth. Nothing (they say) can be more desirable than that an effectual check should be put to this seductive system of gambling."—*Vt. Chron.*

Death Warrant.—We learn from the Philadelphia Gazette, that the marshal has received from the President of the United States, the warrant for the execution of Porter and Wilson, the mail robbers. The second of July is the day appointed for their execution.

Death by Corrosive Sublimate.—Mr. Joshua Lamb, an aged man, who resided in the vicinity of this city, died on Thursday morning last, by reason of taking a quantity of corrosive sublimate. He had taken it by mistake, supposing it to be salts, and although his pain was excruciating, he imagined that it was salts, until it was too late to remedy the mistake.—*Troy Budget.*

Mrs. Nancy Dockstader, of Herkimer, in the last American, solicits information of her daughter Lucretia, aged 19, who left the house of a friend in Schuyler, to visit in Frakfort, on the 7th inst. and has not been heard of since. She wore a light calico dress, with a brown cambric bonnet, and red silk and cotton shawl.

DEATHS.

In this village on Saturday last, *Lyman B. Hotchkiss*, son of Mr. Amzi Hotchkiss, aged 17 months.

At the theological seminary in Auburn, on the 2d inst. after an illness of six days, Mr. *John L. Howard*, aged 27. Mr. H. was a native of Bolton, Conn. the son of pious parents, whose prayers and instructions appear to have been answered in his hopeful conversion to God in his youth. Having received Jesus as his Saviour, in the earnest desire of being an instrument of the salvation of others, he sought an education preparatory to the sacred ministry. He was graduated at Yale college in 1827, and the same year entered the junior class of this seminary. His deportment here has secured the unqualified approbation of his teachers; the warm affection and sincere regard of his fellow students. Naturally retiring and modest, his piety and talents were most highly prized by those who knew him best. His amiable virtues have deeply engaged the esteem and love of our hearts, and closely entwined his remembrance with our fondest recollections. It was not his object to seek an easy service in the ministry of his Lord; nor yet one that should promise him a splendid name. The great destitution of the means of grace in the neighbouring province of Canada excited his christian sympathy, and it was *there* he desired to proclaim the unsearchable riches of Christ. He had already obtained license to preach, and a commission as a missionary on the ground he had chosen for his labour. The afternoon of his death was the time appointed for his ordination, and the day on which his body was conveyed to the grave, he had intended to set out for the scene of his labours. God has called him, we trust, to the service of the upper sanctuary, having ordained him a king and a priest for ever.—*Free Press.*

In Brooklyn, L. I. April 27th, Mr. *Thomas J Pollard*, aged 24, a native of New-England. He was a very amiable young man, and an excellent instructor. He was also highly valued as a teacher of a Sabbath school, and his pupils in both departments followed him to the grave with unfeigned grief. He was favoured with peace on his dying bed, and his friends regard his departed spirit as in the presence of his Redeemer.

At the poor-house of Erie county, on the 1st inst. *Jane Castine*, a coloured woman, aged 119. She was born in Nine-Partners, Dutchess county, in 1711.

At Fort-Niagara, on the 25th ult. Capt. *Young*, of the United States army.

At Monrovia, Africa, on the 22d April, Rev. *Rudolph Deitskey*; and on the 26th, Rev. *John Buhrer*, missionaries attached to the German mission at that place.

NOTICE.

The Anniversary of the Utica Baptist Foreign Mission Society, will be held at the baptist meeting-house in Broad-street, Utica, at 2 o'clock, *this afternoon*. Sermon by Elder N. N. Whiting, of Vernon.

THE PEWS in the Broad street Baptist Meeting-House, will be rented for the ensuing year, to the highest bidder, *THIS EVENING*, commencing at half past 7 o'clock. By order of the Trustees. *Utica*, June 15, 1830.

New Agents for the Recorder.
Bainbridge, Chester Redfield. | Painted-Post, A. Rouse.

CODFISH AND MACKEREL.

JUST received, direct from Boston—
250 quintals Codfish,
50 barrels Mackerel.
PARKER & HASTINGS.
Utica, June 14, 1830. 24w3

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—
80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

BOTANICAL LECTURES.

MR. F. EDGERTON proposes to give a Course of Lectures on the science of Botany, if sufficient encouragement is given. The Gentlemen and Ladies of the village are respectfully invited to attend an Introductory Lecture, to-morrow, at 4 o'clock, P. M. at the session room of the second Presbyterian Church.
Utica, Tuesday, June 15, 1830. 24

FOR SALE,

A FARM, situate in Deerfield, about four and a half miles from Utica, on the road to Trenton Falls.—It contains about eighty acres of good land, about fifty of which are under improvement, and well watered. On the premises are a framed House and Barn, and other out-buildings, with a good orchard, containing about one hundred and fifty trees, consisting of apples, plums and cherries. It will be sold on reasonable terms. Apply to the Subscribers, on the premises.
LINUS BIDDLECOME.
NEHEMIAH A. COBB.
Deerfield, June 14, 1830. 24w4

GRASS & CRADLE SCYTHES.

15 dozen superior Grass Scythes;
12 doz. do. Cradle Do.
For sale low, by PARKER & HASTINGS.
Utica, June 8, 1830. 23w3

PIANO FORTE WARE-ROOM & MUSIC STORE.

GEORGE DUTTON informs the Public, that he is receiving from the manufactories of Dubois & Stodert and Rob't & Wm. Nunns, an excellent assortment of Piano Fortes, which he offers at the New-York prices, from $160 to $400; and he begs the opportunity to say, that their instruments are too well known, to need any other notice concerning them, than that they are *here* offered for sale. Nor does the advertiser solicit the patronage of the public, further than his skill in selection and honesty in dealing shall justify, or the apparent satisfaction of all his former patrons and purchasers shall prove him deserving. Yet he nevertheless does not consider himself so infallible in taste and judgment, but that he will be very happy to have those who may wish to purchase call and examine for themselves.

All kinds of Musical Instruments, &c. as usual; and last, but not least, a GRAND CABINET ORGAN, built by Erben & Hall, of New-York, comprising the stops, dulciana, diapason, violano, and clarionet. It is voiced for the parlour; the tones of a richness and purity unequalled, and in point of elegance it challenges with safety its equal in this country; and it must be considered a great acquisition to the parlour of any gentleman attached to sacred, martial, or patoral music.
Utica, June 9, 1830. 23w6

AN AGRICULTURAL AND CLASSICAL SCHOOL

IS now opened in the town of Marshall, within one mile of Waterville, where youth will be thoroughly instructed in all the branches taught in the best Academies, on the most approved method. Youth will be received into the family with their instructors, take their meals with them, and be under their constant supervision. They will be removed from the temptations, vices and dissipations so prevalent in villages. All their recreations and exercises will be directed with a view to their future usefulness, to render them active, industrious, intelligent, and moral. The terms for board, tuition, &c. will be as low as are afforded in the best established schools. Employment on the farm, and in the mechanic shop, connected with the school, will be furnished for all who wish, for which a full compensation will be allowed. ELY BURCHARD.
Marshall, June 7, 1830. 23w3

NEW BOOKS.

HASTINGS & TRACY, at their new Stand, No. 94, Genesee street, have just received an extensive assortment of Theological, Medical, Classical, Miscellaneous, and School Books; among which are the following:—

Cruden's Concordance, a new edition, Jahn's History of the Hebrew Commonwealth, Jahn's Archæology, Stuart's Hebrew Grammar, Gibbs' Hebrew Lexicon, Hebrew Bibles, (with points), Stuart's Hebrew Chrestomathy, Wilson's Lectures on the Evidences of Christianity, Elements of Biblical Theology, Stuart's Commentary on the Hebrews, Lowth's Lectures on Hebrew Poetry, Payne's Elements of Mental & Moral Science, Robinson's Greek Lexicon, Payson's Sermons, Gaston's Collections, Witherspoon on Justification, Montgomery's Universal Prayer, Memoirs of the Life of Summerfield, new ed. Marsh's Epitome of Ecclesiastical History, Memoir of Dr. Payson, Dick's Philosophy of Religion, Do. Christian Philopher, Assistant to Family Religion, Wood on Inspiration, James' Christian Charity Explained, Drew on the Soul, Memoirs of Mrs. Huntington, Do. of Mrs. Judson, Porteus' Lectures, Life of Rev. Philip Henry, father of the author of the Commentaries, Life of Brown, James' Family Monitor, Memoir of Rev. S. J. Mills, new edition, Do. of Rev. Pliny Fisk, Fairchild Family, Fanny Woodbury, Mann's Epitome of the Evidences of Christianity, Christian Pattern, Pollok's Course of Time, (a variety), Pond's Sermon on the Divinity of Christ, Omnipresence of the Deity, a poem, by Rob't Montgomery, Natural History of Enthusiasm, Faber's Difficulties of Infidelity, Humphrey on the Sabbath, Henry's & Scott's Bibles, Family, Polyglot, Common and Pocket Bibles, a great variety.

Dewees' Works, Cooper's Surgery, Bell's Anatomy, Hooper's Dictionary, new ed. in 1 & 2 vols. Good's Study of Medicine, Eclectic Dispensatory, Webster's Chemistry, Do. abridged, United States Pharmacopia.

Dwight's Travels in the north of Germany, Flint's Travels & Residence in Mississippi, Irving's Life of Columbus, (abg'd), Heber's Travels in India, Do. Poems, Records of Women and other Poems, by Mrs. Hemans, Memoir of Emmet, by C G. Haines, The Family Library, comprising the History of the Jews and the Life of Napoleon, Crabb's Synonymes, new ed. Moore's Life of Byron, Northern Traveller, for 1830.

Babcock's Arithmetic, Mrs. Lincoln's Familiar Lectures on Botany, Child's Botany, Jameison's Rhetoric, Hassler's Geometry, Whelpley's Compend, Hale's History of the United States.

Also, An extensive and beautiful variety of *CHILDREN's BOOKS;* and a good assortment of English and American *STATIONARY;* all of which will be sold on as reasonable terms as they can be procured elsewhere. *Utica, June* 8, 1830.

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known. From the numerous recommendations of the present work we select the following:—

By Rev. Mr. Whittelsey, principal of the Utica Seminary for Young Ladies:—"This is an admirable little book. While it happily conveys instruction, it also provides rational amusement, to the youthful mind. The youngest child that can read will not fail to be instructed by this work; and it may justly be placed among the most useful publications designed to facilitate the education of children. It is worthy of a place in every nursery, and in every primary school."

By the editors of the Albany Daily Advertiser:—"It seems to us to be one of the best elementary books ever written, and calculated most eminently to advance youth in the knowledge of geography. It contains nine maps, together with seventy-five engravings, representing the costume, customs, &c. of different nations, and views of noted public buildings. The questions and descriptions cannot but interest children; and being interested, they must learn." *Utica, June* 15, 1830.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.
Utica, June 8, 1830.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by
April 6, 1830.—[14] PARKER & HASTINGS.

POETRY AND MUSIC.

From the Episcopal Watchman.

THE DEFECTION OF THE DISCIPLES.

"Then all the disciples forsook him and fled."
St. Matthew.

FLED? And from whom? The man of woe,
Who in Gethsemane had felt
Such pangs, as bade the blood-drop flow,
And the crush'd heart with anguish melt?
They who were gather'd round his board,
Partook his love, beheld his power,
Saw the sick heal'd, the dead restor'd,
Fail'd they to watch one fearful hour?

All fled. Yet *one* there was, who laid
His head upon that sacred breast,
By friendship's holy ardour made
A cherish'd, an illustrious guest;
One too, who walk'd with Christ the wave,
When the mad sea confess'd his sway,
And strangely seal'd her gaping grave;
Fled *these* forgetfully away?

Yes: *All* forsook the Master's side,
When deadly dangers cluster'd round,
And when in bitterness he cried,
'Mid the dread garden's awful bound.
They knew not then how near him stood
The host of heaven, a guardian train,
Deploring man's ingratitude,
And wond'ring at his Saviour's pain.

Oh! ye whose hearts in secret bleed
O'er transient hope, like morning dew,
Or friendship faithless in your need,
Or ingrate love to vows untrue:
Who shrink from persecution's rod,
Or slander's fang, or treach'ry's tone,
Look meekly to the Son of God,
And in his grief forget your own.

Forsaken are ye? So was he:
Revil'd? Yet check the vengeful word:
Rejected? Should the servant be
Exalted o'er his suff'ring Lord?
Deem not that heaven's omniscient eye
Is e'er regardless of your lot:
Deluded man from God may fly;
But *when was man by God forgot?* H.

Miserere of Allegri.—Great praises, as our musical readers are aware, have been bestowed upon this piece of composition, as performed in the Pope's chapel, at Rome. The mere notation, however, shows nothing that is remarkable. It is even acknowledged, that every thing depends upon the style and circumstances of the performance. The following description is given by Mrs. Morton:—

"The master of the ceremony gave a signal that he had finished, when the overwhelming *misserere* of Allegri commenced, sustained by two choirs of four voices. Invitation, lamentation, contrition, love, adoration—every sentiment that music can express, was breathed forth in almost more than earthly harmony. At the last verse, the two choirs united, and then indeed for a moment the gates of heaven seemed to be thrown open, and it appeared as if it were given to mortal ears to hear celestial concords, till, gradually receding, gently and softly, the sounds seemed lost on the ear in immeasurable distance. More than imagination ever formed in tone, was combined in the voices; perfect in harmony, flexible as flowing waters, clear, and pure, and touching. The sound still vibrates upon my heart, and there it must rest: I cannot send it upon your's."

After making suitable deductions for the exaggerations of a romantic mind, the above would pass off with amateurs, as a fine description. But, for the sake of illustration, let us suppose that this lady—we know nothing as to her sentiments, to be sure—but let us suppose she had abhorred popery, and had a realising sense of the hypocritical mockery of the Pope's prostration at the time of the performance, and had been truly jealous for the honour of her divine Master. This no doubt would have inspired her with a far different train of associations, and rendered the music actually distressing to her. Such, in church music, is the importance of cultivating right associations in reference to those that are spiritually minded.

MISCELLANEOUS.

THE PRAYERS OF SINNERS.

The concluding remarks of Dr. Wood's Sermon, in the last National Preacher.

Impenitent sinners may learn *why God does not hear their prayers*. On this point, those who are disposed to give some attention to religion, especially those who are solicitous for their eternal happiness, often feel distressing difficulties. They are unable to account for it, that, after they have offered up so many prayers, they are not relieved from trouble, and comforted with the tokens of divine forgiveness. Sometimes they ascribe this to the want of stronger excitement of feeling, or of greater frequency or length in their prayers; sometimes to the enormity of past sin, which they think has put them beyond the reach of redeeming love; and sometimes, to the want of compassion in God. But these apprehensions are altogether mistaken and groundless. That the prayers of such persons are unavailing, and their souls destitute of peace, is not owing to the want of stronger excitement of feeling; nor to the want of greater frequency or length in their prayers; nor to the enormity of past sins; and least of all, to any want of compassion in God. The dreadful fact, that God does not hear their prayers, is owing to this one cause; *that they regard iniquity in their hearts;* that their affections cleave to sin; that they dislike the service of God, and will not be bound by his holy law. It is this which bars them from the presence of God, and closes his ear to their prayers. Let them only give up their sins, and let their hearts give up the *love* of sin; and God's ear will be open to their cry. There will be no need of any tumultuous excitement of feeling; and no need of great frequency, or length, or loudness in their prayers. God will hear the gentlest whisper. If in the secret chamber, or in the lonely walk, or on the pillow in the silence of midnight, the penitent sinner lifts up his soul to God, and says in the softest accents, "God be merciful to me a sinner, and take away all iniquity, and be my refuge and my portion;" the God of heaven will lend a gracious ear to his supplication. Yea, God is so merciful, that he will hear *the desire* of the humble, though never uttered in words. When any are disposed to confess and forsake their sins, God graciously attends to their requests. And sometimes he anticipates their wishes, and bestows the blessings they need before they ask for them. Thus it was with the prodigal son, when, with the language and heart of a penitent, he returned to his father; his father's blessings came upon him faster than his requests could be offered. Such is the kindness and grace of God towards every sinner who repents. As soon as the love of sin is subdued, God comes forward in the glory of his grace, and pours into the soul a fulness of spiritual blessings.

Let then all impenitent sinners ponder well the reason, why God does not hear their prayers. Their hearts are still wedded to sin. They still cherish in their bosoms that abominable thing which God's soul hateth. And let them remember, that, while this is the case, they are not to expect that God will hear their prayers. He has expressly informed them, what is the condition, and the only condition, on which he will hear them. It is *a cordial readiness to confess and forsake their sins*. There is nothing they can do which will be accepted in place of this. They may send up to God the cry of guilt and distress. They may subject themselves to watching and fasting.—They may give away their goods to feed the poor. They may be willing to renounce every thing, *excepting the love of inquity*. They may be willing to *suffer* every thing, if they may only maintain the secret league they have formed with sin. To this they cling. They will not be separated from their idols. Now faithfulness to the souls of sinners requires me to say, that while they retain such a temper of mind, they can neither do nor suffer any thing which will induce God to hear their prayers. No, my unhappy friends; you are not to look for this divine favour. A holy God can be brought into no alliance with a heart that loves what he hates. You must sacrifice the pleasure of sin, or the friendship of your Maker. You must part with sin, or part with heaven.

LOTTERIES.

The interest which has been awakened on this subject by public meetings at Norwich, is extending into other parts of Connecticut. Many meetings have already been held, and so many petitions will be presented to the next General Assembly, as to induce the expectation that that body will take up the matter in earnest. A meeting at Danbury viewed with regret and concern the unexampled flood of lottery tickets exposed for sale; the number of unintelligible schemes of lotteries, (many of them, as it is believed, obsolete grants), each following the other in rapid succession, presenting delusive prospects of gain to the thoughtless and unwary; and directly tending to promote and increase a spirit of gambling, of fraud and dissipation. They resolved, that the lottery system, as at present conducted and managed in that state, is fraught with great and alarming evils to the community. Also, that a committee be appointed to prepare and present for signatures a memorial to the next General Assembly, praying them to examine the several grants for lotteries by them made, which are now in operation, and to call the managers of the same to a strict account of the manner in which they have severally executed their trusts, and whether all the proceeds of each class of such lottery has been appropriated to the object for which it was granted; and furthermore to abolish the several grants, so far as it can be done, or impose such regulations and restrictions as shall effectually remove the evil. A correspondent of the Norwich Courier says, that he knows characters in that immediate neighbourhood, who have expended from 500 to 900 dollars in lottery tickets; and men, too, who earn their money by hard work.—*Boston Recorder*.

TRUE REPARATION.

If thou hast wronged thy brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him; that reconciliation is most kindly which is kind.

WARNING TO MOCKERS.

Awful as is the state of ordinary transgressors, there are here and there a few of our race who abandon themselves to more atrocious criminality, and pluck down ruin upon their heads with a most furious haste. Such was A——, a man the recollection of whose heaven daring impiety and awful end, makes my soul shudder.

PRIDE OF ANCESTRY.

There was much sound truth in the speech of a country lad to an idler, who boasted his descent from an ancient family. "So much the worse for you," said the peasant, "as we ploughmen say, the older the seed the worse the crop."

LITERARY AND SCIENTIFIC.

FLYING FISH AND DOLPHIN.

The flying fish may be considered one of the most singular productions of the ocean. This little scaled inhabitant of water and air seems to have been more favoured than the rest of its finny brethren. It can rise out of the waves, and on wing, visit the domain of the birds. After flying two or three hundred yards, the intense heat of the sun has dried its pellucid wings, and it is obliged to wet them, in order to continue its flight. It just drops into the ocean for a moment, and then rises again, and flies on; and then descends to re-moisten them, and then up again into the air; thus passing its life sometimes wet, sometimes dry, sometimes in sunshine, and sometimes in the pale moon's nightly beam, as pleasure dictates, or need requires. The additional assistance of wings is not thrown away upon it. It has full occupation both for fins and wings, as its life is in perpetual danger. The bonito and albicore chase it day and night; but the dolphin is its worst and swiftest foe. If it escape into the air, the dolphin pushes on with proportional velocity beneath, and is ready to snap it up the moment it descends to wet its wings. You will often see more than a hundred of these little marine aerial fugitives on the wing at once. They appear to use every exertion to prolong their life, but vain are all their efforts; for when the last drop of water on their wings is dried up, their flight is at an end, and they must drop into the ocean. Some are instantly devoured by their merciless pursuer; part escape by swimming, and others get out again as soon as possible, and trust once more to their wings. It often happens that this unfortunate little creature, after alternate dips and flights, finding all its exertions of no avail, at last drops on board the vessel; there, stunned by the fall, it beats the deck with its tail, and dies. When eating it, you would take it for a fresh herring. The largest measure from fourteen to fifteen inches in length. The dolphin, after pursuing it to the ship, sometimes forfeits his own life. The dying dolphin affords a superb and brilliant sight. All the colours of the rainbow pass and repass in rapid succession over his body, till the dark hand of death closes the scene.—*Waterton's Wanderings, &c.*

INSTINCT.

Blumenbach asserts the absolute blindness of instinct; in short, instinct in all its usual senses. Birds of passage kept in cages with plenty of food, and in warm chambers, yet at the given season of migration manifest the greatest restlessness, and attempt to escape. Canary birds, having the materials given them, build exactly like wild ones in the Canary islands, although reared under other birds. Cordillac wished with Darwin, to take away all the wonderful from the constructiveness of birds, and refer it, as men, to practice. Nonsense! There are creatures, the silkworm, for instance, which work once, and but once, and which could have had no instruction.—*American Farmer*.

THE TYPOGRAPHER.

The object of this invention is to enable any person, gentleman or lady, to become his or her own printer, after an apprenticeship of twenty minutes. Mr. Burt, the inventor, has passed the winter in this city, and has built one of his machines. It is no larger than a lady's work-stand, and enables any person to print billets, letters, &c. with neatness and accuracy. But we have not tried it sufficiently, to decide yet whether a person can print quite as fast as a quick penman can write. A lawyer, however, who has much copying to do, or procure done, we should think would find it an object to furnish his parlour with a typographer, as his wife, or daughters, might save him much expense in clerk hire, by performing a labour which might be made a matter of pleasure and amusement. When furnished with musical characters, also, every young lady might sit down to the typographer, and copy her own music, in the most accurate and beautiful manner. The machine occupies but little space, and may be made as elegant as the purchaser pleases. It is moreover a very ingenious, though necessarily a complicated machine. That which Mr. B. has constructed from his first rude model, is now on a visit to Washington, but is expected back shortly.—*N. Y. Com. Adv.*

RECENT PUBLICATIONS.

Porter's Analysis, third edition. Boston.

Calcott's Musical Grammar, second edition. Do.

Course of Hebrew Study, vol. ii, No. 1; consisting of extracts in prose; by Professor Stewart. Andover.

The Philosophy of Human Knowledge, or a Treatise on Language; being a course of lectures delivered by Alexander B. Johnson, at the Utica Lyceum. Messrs. Carvills, New-York.

Memoirs of Dr. Payson, published in Portland, by Ann L. Payson. This is a work of uncommon merit, which may be placed by the side of Brainard and Martyn.

Wardlaw on Prayer. Edinburgh; reprinted in Boston, 1830. Highly spoken of.

Dyspepsia forestalled and resisted, &c.; by Professor Hitchcock, of Amherst. In this work amusement is blended with useful instruction relative to food, exercise. &c.

The Infant School Manual, or Teachers' Assistant; containing a view of infant schools, &c. Dorr & Howland, Worcester, Mass.

DAILY FOOD for Christians; being a promise and another scriptural portion for every day in the year, &c. First American from the 8th London edition. Perkins & Marvin, Boston. A neat pocket volume, answering exactly to its title.

Advice to a Young Christian, on the importance of aiming at an elevated standard of piety. By a village Pastor. This book, furnished as it is with an introductory essay, by Dr. Alexander, of Princeton, N. J. must of course be valuable. We have not seen it.

The Brighter Age, a poem; by J. B. Waterbury. Boston.

Sermon on Regeneration, by Rev. Dr. Cox. New-York.

Influence of Religion on National Prosperity; by Rev. J. B. Waterbury. Portland, Maine.

Evangelical View of the Nature and Means of Regeneration, comprising a review of Dr. Tyler's Strictures, &c; by *Evangelus Pacificus*. This work, we presume, is one of a polemical character.

Conversations on the Bible, written for the Massachusetts S. S. Union; by Erodore. Revised by the publishing committee.

Crabbe's English Synonymes, with copious illustrations & explanations, drawn from the best writers. A new edition, enlarged.

First Book of the Iliad; a specimen of a new translation; by William Sotheby.

American Anecdotes, original and selected.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$107 50a110	Sole, oak tanned, lb	19a22
Pearl	115 50a117	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 00a5 25	—— brown	8a9
Rye flour	3 00a3 12	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	95a1 00	*Tallow,*	
—— western	1 04a1 09	American, lb	6 1-2a7
Rye	60a64	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street. *July* 28, 1829. 30

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

REVISED STATUTES.

HASTINGS & TRACY have just received, Notes on the Revised Statutes of the State of New-York, as originally published in the Ontario Messenger, pointing out the principal alterations made by them in the common and statute law. *Utica, April* 27, 1830.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble

Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

DR. HOWEL'S VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Sheppard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee*.

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty-seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Daniel Freeman: Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A. M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant.—Dated May 19, 1830. ASA WILLARD, *Assignee*.

E. ALLEN, *Att'y*. 21

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.